

Implementation of Character Formation in Learning Moral Beliefs at MTs Ar-Rahmah

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Abstract

The problem that occurs at MTS Ar-Rahmah is that there are negative behaviors carried out by students such as violating rules during school hours such as students who arrive late, deliberately do not participate in activities while at school. This study aims to find out how to implement the formation of student character in learning the moral creed of MTS Ar-Rahmah. The research method used is to use a qualitative research approach with the type of qualitative descriptive research, namely research that describes or describes the state or status of a phenomenon. The results of this study show that (1) The process of implementing character formation in learning moral beliefs at MTS Ar-Rahmah is the character of honesty, fairness, responsibility, care, and respect. It is implemented by introducing character values to students, motivating students to have these character values and getting used to doing (2) The results of the implementation of character formation in learning moral beliefs at MTS Ar-Rahmah are that students are honest, students have been really honest in carrying out prayers, then do not cheat during learning evaluation, student responsibility has completed the task on time, Peduli like wanting to help his friend to understand the prayer material, Respect like respecting his friend's opinion that is different from his, then jointly discussed to get a conclusion that is in accordance with the material being studied. Therefore, it can be concluded that there is a change in student behavior, especially in the faith and morals of students after implementing the MTS Ar-Rahmah student character building program.

A. Introduction

According to Muhaimin Tadjab, Abd. Mujib stated that morals come from the word Khuluq and the plural Akhlaq, which means ethics, ethics, morals. Similarly, the word Khuluq is compatible with Khilqun, it's just that khuluq is a human temperament from the inside (spiritual) while khilqun is a human temperament from the outside (physical) (Putra, 2018). Ibn Maskawaih in his book Tahdzibul Akhlak Wa That-hirul A'raq defines morality as a state of movement of the soul that encourages the direction of doing deeds without the need for thoughts (Febriyanti, 2018). So that learning the moral creed is a conscious and planned effort to prepare students to know, understand, appreciate and believe in Allah SWT and realize it in noble moral behavior in daily life based on the Qur'an and hadith through guidance, teaching, training, and the use of experience (Sari et al., 2023). Accompanied by demands to respect adherents of other religions and their relationship with harmony between religious communities in society until the unity and unity of the nation is realized.

Moral faith teachers, in addition to having the obligation to teach, also have an obligation to carry out their

role as educators who prioritize the formation of students' behavior and attitudes (Pertiwi et al., 2024). Therefore, moral faith teachers can be said to be the spearhead who plays a very important role in the formation of students with character and making human students with noble character (Raudatul et al., 2021). This is in accordance with the formulation contained in the subject of Moral Faith, namely with the term formation of noble ethics/morals (character education). Basically, faith and morals are closely related and inseparable.

If so far character education has been successfully formulated by its activists at a very operational stage including methods, strategies and techniques, while moral education is loaded with information on ideal criteria and sources of good character, then combining the two into one very inspiring offer (Nuha et al., 2022). So, character education has a strong bond with spirituality and religious values (Ilyas, 2023).

Character education has become an important issue in the world of education lately, this is related to the phenomenon of moral decadence that occurs in the midst of society and in the increasingly diverse government environment (Abidin, 2019). Criminality, injustice, corruption, violence against children, human rights violations, are proof that there has been a crisis of identity and characteristics in the Indonesian nation (Hakim & Darajat, 2023).

The main concept of character is actually more focused on the formation of noble morals of a human being. Thus, the formation of morals can be interpreted as a serious effort in order to form children, with well-programmed means of education and coaching and carried out earnestly and consistently (Ali, 2022).

In order to produce superior students, it is hoped that the educational process will also be constantly evaluated and improved. One of the efforts to improve the quality of education is the emergence of ideas about the importance of character education in the world of education in Indonesia (Asnani et al., 2020). This idea arose because so far it has not been fully successful and built an Indonesia with character. Therefore, what will happen if education only attaches importance to intellectuals without building the character of students, then it will cause damage to morals, cultural values and the nation (Utami et al., 2020).

Considering how important the moral creed education that must be possessed by every Muslim, especially MTS Ar-Rahmah students, of course, which is based on the Qur'an, this is very important and needs to be explored deeper to be used as a reference and guideline for the lives of Muslims in order to strengthen the moral creed of every Muslim. Based on the above considerations, the author raised this problem and poured it into an article with the title "Implementation of Character Formation in Learning Moral Beliefs at MTS Ar-Rahmah".

B. Research Methods

In this study, the author uses a qualitative research approach with a type of qualitative descriptive research, namely research that describes or describes the state or status of a phenomenon. Data collection is carried out in three ways, namely conducting interviews, carrying out observations and documentation. The data was analyzed using three techniques, namely reducing, displaying and drawing conclusions. The triangulation technique used by the researcher is the triangulation technique, which is carried out by comparing the data obtained through observation with the data needed through interviews.

This research was carried out at MTS Ar-Rahmah and the research subjects included Akidah Akhlak teachers, students, and madrasah heads. Subject selection is carried out by sampling to ensure that relevant and in-depth data can be obtained. Three main methods were used to collect data: observation, interviews, and documentation. Interviews are conducted thoroughly to learn learning strategies and the application of character values. Meanwhile, observation is used to track direct interactions between teachers and students during the learning process. With the collection of documents such as Learning Implementation Plans (RPP), activity records, and student portfolios, complete documentation of data. Preparation, data collection, data analysis, and report preparation are all part of this research process. With this methodology, the research is expected to provide a comprehensive overview of how character formation is used in learning the Moral Faith. This will give readers an example of how to incorporate educational characters into their learning process.

C. Result and Discussion

The process of implementing moral formation in learning moral beliefs at MTS

Given how important it is to build character that must be possessed by every Muslim, especially MTS Ar-

Rahmah students, of course, which is based on the Qur'an, this is very important and needs to be explored deeper to be used as a reference and guideline for the lives of Muslims in order to strengthen the moral creed of every Muslim.

Learning Moral Beliefs This Moral Beliefs subject is a branch of Islamic Religious Education. According to Zakiyah Darajat, Islamic religious education aims to develop and educate students so that they can understand Islamic teachings comprehensively. Then pursue goals that will allow you to live in accordance with Islam (Prastiwi & Sauri, 2021) The meaning of learning is the process, the way of doing things to make people or living things learn. Interaction between students, teachers, and learning resources takes place in a learning environment as part of the educational process. The learning span can occur at any time, under any circumstances, in any situation, and regardless of the subject matter in this case, the moral *aqidah* taught (Putri et al., 2022).

Data collection related to the implementation process of character formation in learning moral beliefs at MTS Ar-Rahmah has 6 main characters, namely:

1. Honest

Regarding the honest character, the researcher interviewed the teacher directly with the moral creed, for the question of how do mothers introduce honest character to the learning of moral creed?, the informant said that:

"I introduce my honest character to students when I explain some materials such as prayer material, I get used to my students to pray at the beginning of the time". Next, for the question of how do mothers motivate students to have an honest character? The informant said that:

"Usually I give students knowledge about the virtues of honest people, rewards for people who do honest deeds, especially in praying on time so that students are motivated to be honest in praying"

Furthermore, for the question of how to make students accustomed to doing informants said that: "For this, usually we as teachers also give examples or examples to students so that students are also moved to be honest, especially in praying on time, for children who are not honest, I will give punishment to students who are not honest such as cheating"

From the statement revealed by the informant above, it is concluded that honest character is introduced to students when the teacher explains several materials such as prayer material, the teacher gets used to students to pray at the beginning of the time, motivates students to have an honest character by giving students knowledge about the virtues of an honest person, replies for people who do honest deeds, especially in praying on time so that students are motivated to do honest in doing Prayer, teachers also give examples or examples to students so that students are also moved to be honest, especially in praying on time.

2. Adil

Regarding fair character, the researcher interviewed the teacher directly with the moral creed, for the question of how do mothers introduce fair character to the learning of moral creed?, the informant said that:

"I introduce the character of justice to students when I explain some materials such as prayer material, Usually I give students knowledge about the virtues of a just person in prayer because by praying on time it means that students are also fair to humans and Allah as their Lord, balanced between the affairs of this world and the affairs of the hereafter"

Furthermore, for the question of how do mothers motivate students to have a fair character? The informant said that: "For motivation, I will give punishment to students who do not perform prayers and at the end of the semester will give rewards to students who perform prayers well and on time, in that way I also give an example to students about fair character"

Furthermore, for the question of how to get students used to doing it, the informant said that: "For this, usually we as teachers also give examples or examples to students so that students are also moved to be fair, especially in praying on time, which means that students are also fair to humans and Allah as their God"

From the statement revealed by the informant above, it is concluded that the teacher's fair character is introduced to students when explaining several materials such as prayer material, Usually teachers provide students with knowledge about the virtues of a just person in prayer because by praying on time it means that students are also fair to humans and Allah as their Lord, balanced between the affairs of this world and the affairs of the hereafter. To motivate students to do justice, the teacher gives punishment to students who

do not perform prayers and at the end of the semester will give rewards to students who do prayers well and on time, in that way the teacher also gives an example to students about the character of justice.

3. Responsibility

Regarding the character of responsibility, the researcher interviewed the teacher directly, for the question of how do mothers introduce the character of responsibility in learning moral beliefs?, the informant said that: "The character of responsibility I introduce through also through prayer material, for example, when doing an assignment about prayer material in the form of a test, then students must complete it on time, it can also be said to be a character of responsibility"

Furthermore, for the question of how do mothers motivate students to have a character of responsibility? The informant said that: "For the motivation of each student, I provide a video about the Prophet who is responsible for doing prayers"

Furthermore, for the question of how to get students used to doing the character of responsibility? The informant said that: "For this, usually we as teachers also provide examples or examples to students so that students are also moved to take responsibility, especially in prayer. His responsibility as a Muslim to Allah is to pray 5 times."

From the statement revealed by the informant above, it is concluded that the character of the teacher's responsibility is introduced through also through prayer material, for example, when doing assignments about prayer material in the form of tests, then students must complete it on time, For motivation each student, the teacher provides a video about the Prophet who is responsible for doing prayer.

4. Care

Regarding the character of responsibility, the researcher interviewed the teacher directly, for the question of how do mothers introduce the character of caring in learning moral beliefs?, the informant said that: " I usually introduce the character of caring to students when learning moral beliefs by inviting students to help their friends who do not understand the lesson, especially prayer material to participate in explaining it back to friends who do not understand, it also includes the character of caring because they want to help their friends to understand about the prayer material"

Next, for the question of how do mothers motivate students to have a caring character? The informant said that: "For the motivation of each student, I provide a video about the Prophet who cares for others to jointly uphold prayer because prayer is a pillar of Islam and will make it easier for them to walk in the hereafter"

Next, for the question of how to get students used to doing caring character? The informant said that: "For this, usually we as teachers also give examples or examples to students so that students are also moved to care, especially in prayer. Caring for friends who perform prayers not at the beginning of time and reminding each other about prayer"

From the statement revealed by the informant above, it is concluded that the caring character is usually introduced to students when learning moral beliefs by inviting students to help their friends who do not understand the lesson, especially prayer material to participate in explaining it back to friends who do not understand, it also includes caring character because they want to help their friends to understand about prayer material, The teacher also gives examples or examples to students so that students are also moved to care, especially in prayer. Caring for friends who perform prayers not at the beginning of time and reminding each other about prayer.

5. Respect

Regarding the character of respect, the researcher interviewed the mother of the teacher directly, for the question of how do mothers introduce the character of respect in the learning of moral beliefs?, the informant said that: " I usually introduce the character of respect to students when learning moral beliefs by respecting the opinions of their friends who are different from his, then jointly discussed to get a conclusion that is in accordance with the material being studied"

Furthermore, for the question of how do mothers motivate students to have the character of respect? The informant said that: "For the motivation of each student, I give a video about the Prophet who respects the opinions of others, even though they are of different religions, the Prophet who respects elders"

Furthermore, for the question of how to get students to get used to doing the character of respect? The informant said that: "For this, usually we as teachers also provide examples or examples to students so that students are also moved to have a character of respect. For example, we set an example to respect the

principal whose notabene is our superior."

From the statement revealed by the informant above, it is concluded that the character of respect is usually introduced to students when learning moral beliefs by respecting the opinions of their friends who are different from them, then jointly discussed to get a conclusion that is in accordance with the material being studied.

Results of the Implementation of Character Formation in Learning Moral Beliefs at MTS

Given how important the character that must be possessed by every Muslim, especially MTS Ar-Rahmah students, of course, which is based on the Qur'an, this is very important and needs to be explored deeper to be used as a reference and guideline for the lives of Muslims in order to strengthen the character of every Muslim.

Related to this, the researcher first conducted an interview with a moral teacher who is a grade VII moral faith teacher at MTS Ar-Rahmah, For the question of what are the results of the implementation of character formation in learning moral beliefs at MTS Ar-Rahmah?, the informant said that: "The results of the implementation of character formation in learning moral beliefs at MTS Ar-Rahmah. The results I see through my observation of the character of students have been formed with the application of this character formation, especially in the 6 main characters that I mentioned earlier, for example, for honest character, students have been really honest in carrying out prayers, then did not cheat during learning evaluations, the responsibility of students has completed their assignments on time, caring like wanting to help their friends to understand about prayer material, Respect is like respecting the opinion of a friend who is different from his, then discussing together to get a conclusion that is in accordance with the material being studied."

From the statements revealed by some of the informants above, it is concluded that the results of the implementation of character formation in learning moral beliefs at MTS Ar-Rahmah are honest in carrying out prayers, then do not cheat during the evaluation of learning, the responsibility of students has completed the task on time, caring like wanting to help their friends to understand about the prayer material, Respect is like respecting the opinion of a friend who is different from his, then discussed together to get a conclusion that is in accordance with the material being studied.

Based on the results of interviews that the researcher has conducted with teachers of the moral creed, it is said that: MTS Ar-Rahmah students have learned the moral creed by coaching or habituation which is then applied by relating it to the theme of learning in daily life both inside and outside the school or madrasah. So that students can take lessons from every learning. Such as reciting prayers before and after lessons. In addition, Mrs. Elvi has also tried to provide guidance to students who behave negatively such as giving punishment to students who do not follow school rules such as students who arrive late, deliberately not participating in activities while at school such as tadarus al-Qur'an, zuhur prayer, duha prayer, ta'lim muta'lim and there are also students who cannot read the Qur'an. With this, it is hoped that learning moral beliefs can have an impact on students' character both directly and indirectly. However, there are still some students who still do acts that do not reflect noble or commendable morals, such as bullying that has been rampant lately.

Based on the results of observations that have been made by researchers at MTS Ar-Rahmah students, it was found that during the learning process of moral creed, it was classified as good. It is also inseparable from the teacher's expertise during teaching, whether it is because the teacher of moral beliefs applies strict discipline or also because he applies appropriate methods during learning. However, sometimes there are still some students who fall asleep during the learning process, or talk to themselves during class. This can cause the class to be less conducive. This research is in line with research conducted by (Hamiidah et al., 2024) which stated that there was success in implementing moral faith learning in students. In addition, this research is in line with research conducted by (Ambarsari & Darmiyati, 2022) which states that learning moral beliefs with an innovative approach is a model for educational institutions in improving the understanding and application of religious values among students.

D. Conclusion

The implementation process of character formation in learning moral beliefs at MTS Ar-Rahmah is the character of honesty, fairness, responsibility, care, respect, and citizenship. It is implemented by introducing character values to students, motivating students to have these character values and getting used to doing. The results of the implementation of character formation in learning moral beliefs at MTS Ar-Rahmah are honest, students have been really honest in carrying out prayers, then do not cheat during learning

evaluations, students' responsibility has completed their assignments on time, care such as wanting to help their friends to understand the prayer material, Respect such as respecting the opinions of their friends who are different from hers, then discussing together to get a conclusion that is in accordance with the material being studied.

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